

الْبَابُ الثَّامِنُ

الْتَّعَامُلُ مَعَهُمْ بِالصَّبْرِ وَعَدَمِ الْإِنْتَقَامِ مِنْهُمْ

CHAPTER EIGHT

NON-REVENGEFUL, FORBEARING
AND TOLERANT BEHAVIOUR
TOWARDS NON-MUSLIMS

٧٦/١. عَنْ عَبْدِ اللَّهِ قَالَ: كَأَنِي أَنْظَرْتُ إِلَى النَّبِيِّ يَحْكُمُ كُلَّاً مِنَ الْأَنْبِيَاءِ، ضَرَبَهُ قَوْمٌ فَأَدْمَوْهُ وَهُوَ يَمْسُحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: أَللَّهُمَّ، اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

مُتَّقِّعٌ عَلَيْهِ.

٧٦/١. 'Abd Allah b. Mas'ūd related:

"I saw the Prophet ﷺ in a state, as though he was talking about one of the Prophets whose nation had beaten him and caused him to bleed, and while he was wiping his face, he supplicated: 'O Allah! Forgive my people, for they do not know.'"^١

Agreed upon by al-Bukhārī and Muslim.

٧٧/٢. وَفِي رِوَايَةِ عَائِشَةَ زَوْجِ النَّبِيِّ أَتَهَا قَالَتْ لِرَسُولِ اللَّهِ: يَا رَسُولَ اللَّهِ، هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُخْدِي؟ فَقَالَ: لَقَدْ لَقِيْتُ مِنْ قَوْمِكَ وَكَانَ أَشَدَّ مَا لَقِيْتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ. إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلَّالٍ فَلَمْ يُحِبِّنِي إِلَى مَا أَرْدَتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي. فَلَمْ أَسْتِقِ إِلَّا بِقَرْنِ الشَّعَالِ.

^١ Set forth by •al-Bukhārī in *al-Sahīh*, *Kitāb al-Anbiyā'* [The Book of the Prophets], chapter: The Narration of the Cave, 3:1282 §3290 and in *Kitāb iṣṭitāba al-murtaddīn wa al-mu'anidīn wa qitālīhim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "What is to be Done When a Non-Muslim Citizen or Anyone Else Presents Himself," 6:2539 §6530. •Muslim in *al-Sahīh*, *Kitāb al-jihād wa al-siyar* [The Book of Struggle and Military Expeditions], chapter: "The Battle of Uhud," 3:1417 §1792. •Ahmad b. Anbal in *al-Musnad*, 1:453 §4331. •Ibn Mājah in *al-Sunan*, 2:1335 §4025. •Ibn Ibbān in *al-Sahīh*, 14:537 §6576. •Abū Ya'lā in *al-Musnad*, 9:131 §5205. •al-Bazzār in *al-Musnad*, 5:106–107 §1686. •Abū 'Awāna in *al-Musnad*, 4:329 §6869.

فَرَفِعْتُ رَأْسِي فَإِذَا أَنَا بِسَخَابَةٍ قَدْ أَظْلَنْتِي. فَكَسَطْرُتُ فَإِذَا فِيهَا جِبْرِيلُ فَنَادَانِي، فَقَالَ: إِنَّ اللَّهَ يَعْلَمُكَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ. قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ، وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ وَقَدْ بَعَثَنِي رَبِّيَ إِلَيْكَ لِتَأْمُرَنِي بِمَا فَرِمْتَ. إِنِّي شِئْتَ أَنْ أُطْبِقَ عَلَيْهِمُ الْأَخْسَيْنِ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ: بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَاهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا.

مُتَّفَقُ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

77/2. And in a similar narration, ‘Aisha, the wife of Allah’s Messenger ﷺ, reported that she asked him:

“O Messenger of Allah! Have you endured a day more hurtful than the Day of Uhud?” He said: “Indeed, I experienced a great deal at the hands of your people [the Quraysh]. The hardest treatment I met from them was on the Day of ‘Aqaba when I presented myself to Ibn ‘Abd Yālīl b. ‘Abd Kulāl [one of the chiefs of Tāif]. He did not respond [to my call], so I departed with deep distress and I did not recover until I arrived at Qarn al-Thālib. There, I raised my head and suddenly I was under a cloud that cast its shadow on me. I looked at it and saw Jibril inside it and he called out to me, saying: ‘Indeed, Allah Most High heard what your people said to you and He heard their response to you, and He has sent you the angel in charge of the mountains that you may command him with what you wish.’ Then the angel of the mountains called me, greeted me with salutations of peace, and said: ‘O Muhammad! I will do as you wish; if you like, I will bring together the two mountains [that stand opposite to each other at the extremities of Mecca] to crush them in between.’ But I said: ‘Nay, rather I hope that Allah will bring forth from among their descendants people who will worship Allah alone and associate no partners with Him.’”¹

¹ Set forth by •al-Bukhārī in *al-Šaḥīḥ*: *Kitāb bad'u al-khalq* [The Beginning of Creation], chapter: “When one of you says, “Amen,” as do the angels in the heaven, and they coincide with one another, he will be forgiven his past wrong actions,” 3:1180 §3059. •Muslim in *al-Šaḥīḥ*: *Kitāb al-jihād wa al-siyar* [The

Agreed upon by al-Bukhārī and Muslim and the wording is his.

٣/٧٨ . وَفِي رِوَايَةِ أَنَسٍ ﷺ أَنَّ امْرَأَةً يَهُودِيَّةً أَتَتْ رَسُولَ اللَّهِ ﷺ بِشَاءَ مَسْمُومَةً، فَأَكَلَ مِنْهَا، فَجَيَءَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهَا عَنْ ذَلِكَ. فَقَالَتْ: أَرَدْتُ لِأَقْتُلُكَ. قَالَ: مَا كَانَ اللَّهُ لِيُسْلِطُكَ عَلَى ذَاكَ، قَالَ: أُوْ قَالَ: عَلَيْهِ، قَالَ: قَالُوا: أَلَا نَقْتُلُهَا؟ قَالَ: لَا. قَالَ: فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ ﷺ.

مُتَفَقُ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

٧٨/٣. Anas b. Mālik ﷺ related:

“A Jewish woman brought a poisoned cooked goat to the Allah’s Messenger ﷺ. He ate some from it (then the meat spoke out, saying that it was poisoned). Then the woman was brought to him and he asked her about the meat. She said: ‘I planned to kill you.’ He said: ‘Allah ﷺ will not enable you to do it.’ The narrator said: ‘Or he said: “He will not give you authority over me.”’ The Companions submitted: ‘(O Messenger of Allah!) Shall we not kill her?’ He said: ‘No (I have forgiven her).’ The narrator said: ‘The effect of the poison was always felt in his blessed mouth.’”¹

Agreed upon by al-Bukhārī and Muslim and the wording is his.

٤/٧٩ . عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ؓ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةً قَبْلَ نَجْدٍ

Book of Jihad and Military Expeditions], chapter: “On the Harm Experienced by the Prophet ﷺ at the Hands of the Pagans and Hypocrites,” 3:1420 §1795. •al-Nasā’ī in *al-Sunan al-kubrā*, 4:405 §7706. •al-Tabarānī in *al-Mu‘jam al-awsat*, 8:370 §8902.

¹ Set forth by •al-Bukhārī in *al-Sahīh*: *Kitāb al-hiba wa faḍlu-hā* [The Book of Gifts and their Excellence], chapter: “Accepting a gift from the idolaters,” 2:923 §2474. •Muslim in *al-Sahīh*: *Kitāb al-salām* [The salutation of peace], chapter: “On Poison,” 4:1721 §2190. •Ahmad b. anbal in *al-Musnād*, 3:218 §13309. •Abū Dāwūd in *al-Sunan*: *Kitāb al-jihād wa al-siyār* [The Book of Struggle and Military Expeditions], chapter: “Someone hanging his sword on a tree in a journey at midday,” 4:173 §4508. •al-Tabarānī in *al-Mu‘jam al-awsat*, 3:43 §2417. •al-Bayhaqī in *al-Sunan al-kubrā*, 10:11 §19500.

فَأَدْرَكَنَا رَسُولُ اللَّهِ ﷺ فِي وَادٍ كَثِيرٍ الْعِصَابِ، فَتَرَلَ رَسُولُ اللَّهِ ﷺ تَحْتَ شَجَرَةً، فَعَلَقَ سَيِّفَهُ بِعُصْنٍ مِنْ أَغْصَانِهَا، قَالَ: وَتَغْرِقُ النَّاسُ فِي الْوَادِي يَسْتَظِلُونَ بِالشَّجَرِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ رَجُلًا أَتَانِي وَأَنَا نَائِمٌ، فَأَخَذَ السَّيْفَ، فَاسْتَقْطَطَ، وَهُوَ قَائِمٌ عَلَى رَأْسِي، فَلَمْ أَشْعُرُ، إِلَّا وَالسَّيْفُ صَلَتْنَا فِي يَدِهِ، فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ، ثُمَّ قَالَ فِي الثَّانِيَةِ: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ، قَالَ: فَشَامَ السَّيْفَ، فَهَا هُوَ ذَا جَالِسٌ، ثُمَّ لَمْ يَعْرِضْ لَهُ رَسُولُ اللَّهِ ﷺ.

مُتَفَقُ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

79/4. Jābir b. ‘Abd Allah ﷺ related:

“We went with Allah’s Messenger toward Najd in order to participate in a battle. Allah’s Messenger found us in a valley filled with thorny trees. So Allah’s Messenger ﷺ disembarked and settled under a tree, hanging his sword on one of its branches. Afterwards the people took their own spots here and there in the valley, seeking shade under the trees. Later on Allah’s Messenger ﷺ informed us, saying, ‘When I was taking a nap, a man came to me, took my sword, and I woke up to find him standing over my head, and did not sense him coming although the sword was unsheathed and in his hand. He said to me, “Who will protect you from me now?” I replied, “Allah will.” He said to me a second time, “Who will protect you from me now? And I replied once more, “Allah will.” Then (afraid) he cast down the sword and here he is sitting down’—and Allah’s Messenger did not do anything to him to avenge.”¹

¹ Set forth by •al-Bukhārī in *al-Saḥīḥ: Kitāb al-jihād wa al-siyar* [The Book of Struggle and Military Expeditions], chapter: “Someone hanging his sword on a tree in a journey at midday,” 3:1065–1066 §2753–2756 and in *Kitāb al-Maghāzi* [The Book of Military Expeditions], chapter: “The expedition of Dhāt al-Riqā,” 4:515 §3905. •Muslim in *al-Saḥīḥ: Kitāb al-Fadā'il* [The Book of Excellent Merits], chapter: “The reliance of the Prophet on Allah, exalted is He, and how Allah protected the Messenger from the people,” 4:1786 §843. •Ahmad b. Ḥanbal in *al-Musnad*, 3:311 §14374. •al-Nasā’i in *al-Sunan al-Kubrā*, 5:236, 267 §8772, 8852. •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:319

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٨٠/٥. عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذِنَ رَهْطًّا مِنَ الْيَهُودِ عَلَى النَّبِيِّ فَقَالُوا: السَّامِ عَلَيْكَ، فَقُلْتُ: بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ، فَقَالَ: يَا عَائِشَةً، إِنَّ اللَّهَ رَفِيقٌ لِحُبِّ الرَّفْقِ فِي الْأَمْرِ كُلِّهِ، قُلْتُ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: قُلْتُ: وَعَلَيْكُمْ مُتَّبِقٌ عَلَيْهِ.

80/5. ‘Āisha ﷺ, the wife of the Prophet ﷺ, reported:

“A few Jews asked permission of the Prophet ﷺ and then said: “Assāmu ‘alayka (death be upon you).” I said: “And may death and curses be upon you!” He said: “O ‘Āisha! Indeed, Allah Most High is lenient and likes leniency in every matter.” I submitted: “(O Messenger of Allah!) Have you not heard what they said?” He said: “I said: ‘And upon you (*wa ‘alaykum*).’”¹

Agreed upon by al-Bukhārī and Muslim.

٨١/٦. وَفِي رِوَايَةِ أَنَسِ بْنِ مَالِكٍ قَالَ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللهِ فَقَالَ: السَّامِ عَلَيْكَ، فَقَالَ رَسُولُ اللهِ: وَعَلَيْكَ، فَقَالَ رَسُولُ اللهِ: أَتَدْرُونَ مَا يَقُولُ؟ قَالَ: السَّامِ عَلَيْكَ، قَالُوا: يَا رَسُولَ اللهِ، أَلَا تَقْتُلُهُ؟ قَالَ: لَا، إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ.

§12613. •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 3:66 §1815.

¹ Set forth by •al-Bukhārī in *al-Ṣahīḥ: Kitāb istitāba al-murtaddin wa al-mu‘ānidin wa qitālīhim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: “What is to be Done When a Non-Muslim Citizen or Anyone Else Presents Himself,” 6:2539 §6528. •Muslim in *al-Ṣahīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [The Book of Piety, Filial Duty and Good Manners], chapter: “The Virtue of Gentleness,” 4:2003 §2593. •Ahmad b. anbal in *al-Musnad*, 1:112 §902. •Abū Dāwūd in *al-Sunan: Kitāb al-adab* [The Book of Good Manners], chapter: “On Gentleness,” 4:254 §4807. •Ibn Mājah in *al-Sunan: Kitāb al-adab* [The Book of Good Manners], chapter: “On Gentleness,” 2:1216 §3688.

مُتَفَقُ عَلَيْهِ.

81/6. Anas b. Mālik related:

"A Jew passed by Allah's Messenger ﷺ and said: 'Assāmu 'alayka (death be upon you).' The Messenger of Allah ﷺ said: 'Wa 'alayka (and upon you).' The Messenger of Allah ﷺ inquired of his Companions: 'Do you know what he has said? He said: "Death be upon you."'" The people submitted: 'O Messenger of Allah! Shall we not kill him?' He said: 'No. When the People of the Book invoke peace upon you, say: "And upon you!"'¹

Agreed upon by al-Bukhārī and Muslim.

٨٢/٧. عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ تَمَانِينَ رَجُلًا مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَى رَسُولِ اللَّهِ مِنْ جَبَلِ التَّنْعِيمِ مُسْلِمِينَ، يُرِيدُونَ غَرَّةَ النَّبِيِّ وَأَصْحَابِهِ، فَأَخْدَهُمْ سَلَّمَ، فَاسْتَحْيَاهُمْ، فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ الْكِتَابَ: ۝وَهُوَ الَّذِي كَفَ أَيْدِيهِمْ عَنْكُمْ وَأَيْدِيْكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۝.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالترْمِذِيُّ وَالنَّسَائِيُّ. وَقَالَ التَّرْمِذِيُّ:

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

82/7. Anas b. Mālik related:

"(On the occasion of the treaty of Hudaibiya) eighty armed people came down from Mount Tamim with a plan to attack the Prophet ﷺ and his Companions through a ruse. He captured them and later freed

¹ Set forth by •al-Bukhārī in *al-Šaḥīḥ*: *Kitāb iṣtitāba al-murtaddin wa al-mu'ānidin wa qitālīhim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "What is to be Done When a Non-Muslim Citizen or Anyone Else Presents Himself," 6:2538 §6527. •Muslim in *al-Šaḥīḥ*: *Kitāb al-salām* [The salutation of peace], chapter: "The Prohibition of the People of the Scripture [Jews and Christians] from beginning with the salutation of peace, and how to respond to them," 4:1705 §2163. •Ahmad b. Hanbal in *al-Muṣnād*, 3:218 §13308. •Abū Ya'lā in *al-Muṣnād*, 5:445 §3153.

them, allowing them to live. Then, Allah Most High revealed the verse *(And He is the One Who held back the hands of those (disbelievers) from you and your hands from them on the frontier of Mecca (near Hudaybiya) after giving you the upper hand over their (party))*¹.²

Reported by Muslim, Ahmād, Abū Dāwūd, al-Tirmidhī and al-Nasā'ī. According to al-Tirmidhī: This is a fine authentic tradition.

٨/٨٣ . وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، ادْعُ عَلَى الْمُشْرِكِينَ،
قَالَ: إِنِّي لَمْ أُبَعِّثْ لَعَانًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً.
رَوَاهُ مُسْلِمٌ وَأَبُو يَعْلَى وَالْبُخَارِيُّ فِي الْأَدَبِ.

83/8. And in the narration of Abū Hurayra :

“It was submitted to the Messenger of Allah : ‘Invoke a curse upon the polytheists!’ He said: ‘I was not sent as a curser; I have been sent only as mercy.’”³

Reported by Muslim, Abū Ya'lā and al-Bukhārī in *al-Adab al-mufrad*.

٩/٨٤ . وَفِي رِوَايَةِ عَنْهُ: قَالَ: إِنَّمَا بُعِثْتُ رَحْمَةً وَلَمْ أُبَعِّثْ عَذَابًا.

¹ Qur'ān 48:24.

² Set forth by •Muslim in *al-Šahīh*, 3:1442 §1808. •Ahmad b. anbal in *al-Musnad*, 3:124, 290 §12276, 14122. •Abū Dāwūd in *al-Sunan*: *Kitāb al-jihād* [The Book of Striving], chapter: “Freeing Captives without Ransom,” 3:61 §2688. •al-Tirmidhī in *al-Sunan*: *Kitāb al-Tafsīr* [The Book of Interpretation], “From Sūra al-Fath,” 5:386 §3264. •al-Nasā'ī in *al-Sunan al-kubrā*, 5:202, 6:464 §§8667, 11510. •Ibn Abī Shayba in *al-Muṣannaf*, 7:405 §36916. •Abū 'Awāna in *al-Musnad*, 4:291 §6782–6783. •Abd b. umayd in *al-Musnad*, 1:363 §1208.

³ Set forth by •Muslim in *al-Šahīh*: *Kitāb al-birr wa al-sila wa al-ādāb* [The Book of Piety, Filial Duty and Good Manners], chapter: “The Prohibition of Invoking Curses on Creatures and Other Things,” 4:2006 §2599. •al-Bukhārī in *al-Adab al-mufrad*, p. 119 §321. •Abū Ya'lā in *al-Musnad*, 11:35 §6174. •al-usaynī in *al-Bayān wa al-ta'rīf*, 1:283 §754. •Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, 3:202.

رَوَاهُ الْبَيْهِقِيُّ وَابْنُ عَسَاكِرَ.

84/9. In one tradition, Allah's Messenger ﷺ said:

"I have been sent as mercy incarnate and not as a torment."¹

Reported by al-Bayhaqī and Ibn 'Asākir.

١٠ / ٨٥ . وَفِي رِوَايَةٍ عَنْهُ: إِنِّي بَعَثْتُ نِعْمَةً، وَلَمْ أَبْعَثْ عَذَابًا.

رَوَاهُ أَبُو ثَعْبَانَ.

85/10. In one tradition, Allah's Messenger ﷺ said:

"I have been sent as bounty incarnate and not as a torment."²

Reported by Abu Nu'aym.

١١ / ٨٦ . وَفِي رِوَايَةٍ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

رَوَاهُ ابْنُ حَبَّانَ وَابْنُ أَبِي عَاصِمٍ وَالطَّبرَانِيُّ وَالْبَيْهِقِيُّ، وَقَالَ الْهَيْثَمِيُّ:
وَرِجَالُهُ رِجَالُ الصَّحْيَحِ.

86/11. Sahl b. Sa'd al-Sā'idī ﷺ related:

"The Messenger of Allah ﷺ said: 'O Allah! Forgive my nation, for they do not know.'"³

Reported by Ibn Ibbān, Ibn Abī 'Āsim and al-Bayhaqī. Al-Haythamī said: "Its sources are reliable."

¹ Set forth by •al-Bayhaqī in *Shu'ab al-īmān*, 2:144 §1403. •Ibn 'Asākir in *Tārīkh Madīnah Dimashq*, 4:92.

² Set forth by •Abū Nu'aym in *Dalā'il al-Nubuwwa*, 1:40 §2.

³ Set forth by •Ibn Ibbān in *al-Šahīh*, 3:254 §973. •Ibn 'Āsim in *al-Āḥād wa al-mathānī*, 4:123 §2096. •al-Tabarānī in *al-Mu'jam al-kabīr*, 6:120 §§5694. •al-Bayhaqī in *Shu'ab al-īmān*, 2:164 §1448. •al-Daylāmī in *Musnād al-firdaws*, 1:500 §2042. Cited by •al-Haythamī in *Majma' al-zawā'id*, 6:117.

١٢/٨٧ . عن الإمام أبي يوسف قال: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَفَا عَنْ مَكَّةَ وَأَهْلِهَا وَقَالَ: مَنْ أَغْلَقَ عَلَيْهِ بَابَهُ فَهُوَ آمِنٌ وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ وَمَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ . وَهَذِهِ عَنِ الْقُتْلِ إِلَّا نَفَرًا قَدْ سَاهُمْ إِلَّا أَنْ يُقَاتِلَ أَحَدًا فَيُقْتَلَ وَقَالَ لَهُمْ حِينَ اجْتَمَعُوا فِي الْمَسْجِدِ: مَا تَرَوْنَ أَنِّي صَانِعٌ بِكُمْ؟ قَالُوا: خَيْرًا أَخْ كَرِيمٌ وَابْنُ أَخْ كَرِيمٍ . قَالَ: ادْهِبُوهُمْ فَإِنْتُمُ الظَّلَّمَاءِ .
رَوَاهُ الشَّافِعِيُّ وَابْنُ حَبَّانَ وَالرَّبِيعُ .

87/12. Imam Abū Yūsuf said:

“Allah’s Messenger ﷺ forgave the people of Mecca and said: ‘The one who shuts his door is safe; the one who enters the Sacred Mosque is safe; and the one who enters the house of Abū Sufyān is safe.’ He forbade killing, except for a few (blasphemous) people whose names were declared. He commanded to kill the polytheists who wage war against any Muslim. When people [among Quraysh] gathered in the Sacred Mosque, he said: ‘Do you know how I am going to treat you?’ They said: ‘We expect the well-wishing for us as you are an esteemed brother and a son of an esteemed brother!’ He said: ‘Leave, for you are all free.’”¹

Reported by al-Shāfi‘ī, Ibn ibbān and al-Rabī‘.

¹ Recorded by •al-Shāfi‘ī in *al-Umm*, 7:361. •Ibn ibbān in *al-Thiqāt*, 2:56. •al-Rabī‘ in *al-Musnad*, p. 170 §419. •al-Bayhaqī in *al-Sunan al-kubrā*, 9:118 §18055.